DOCUMENT RESUME

ED 076 719 UD 013 496

AUTHOR Woolfson, Peter
TITLE Public or Parish: A Study of Differences in Acculturation of Franco American Schoolchildren.
PUB DATE 27 Apr 73
NOTE 15p.; Paper presented at the Northeastern Anthropological Association annual meeting, Burlington, Vt., April 27-29, 1973

EDRS PRICE MF-$0.65 HC-$3.29
DESCRIPTORS *Acculturation; Anglo Americans; Data Analysis; *Ethnic Groups; Parochial Schools; *Personal Values; Primary Grades; Public Schools; *Research Methodology; Sex Differences; Testing
IDENTIFIERS Canada; *French Canadians

ABSTRACT

The purpose of this paper is to compare differences in value orientation of the French Canadian children in the public schools with those in a nearby parochial school. There appear to be different rates of acculturation reflected in Franco-American boys and girls, but they tend to be more conservative than their Anglo-American peers. It is held that further studies of social, economic, and demographic kinds need to be done. (DM)

FORM 510
PRINTED IN U.S.A.

FILMED FROM BEST AVAILABLE COPY

ED 076719

U.S. DEPARTMENT OF HEALTH,
EDUCATION & WELFARE
OFFICE OF EDUCATION
THIS DOCUMENT HAS BEEN REPRODUCED EXACTLY AS RECEIVED FROM THE PERSON OR ORGANIZATION ORIGINATING IT. POINTS OF VIEW OR OPINIONS STATED DO NOT NECESSARILY REPRESENT OFFICIAL OFFICE OF EDUCATION POSITION OR POLICY

PUBLIC OR PARISH: A STUDY OF DIFFERENCES IN ACCULTURATION OF FRANCO AMERICAN SCHOOLCHILDREN

Peter Woolfson
Department of Anthropology
The University of Vermont

UD 013496

An original draft was prepared for the Annual Meeting of the Northeastern Anthropological Association Meetings
Burlington, Vermont April 27-29, 1973

Introduction

The research for this paper was made possible by a Faculty Summer Research Fellowship from the University of Vermont and a Grant from the William H. Donner Foundation to the Canadian Studies Program at the University of Vermont.

I would like to thank Robert Stanfield of the Department of Sociology at the University of Vermont for much valuable counsel. I would also like to thank Sister Yolande and Joyce Delaricheliere Macnamara for their liason with the schools. Thanks also go to Kathy Greer who typed the questionnaires and the paper. And I would like to thank the teachers and principals of the two school systems. And finally, thanks to my wife, Anne, who made the job of collating and interpreting the data considerably easier.

In an earlier paper, 'Value Orientations of French Canadian and Anglo-American Children in Three Northeastern Vermont Communities' (Woolfson, 1972) differences in cultural outlook based on the Strodtbeck-Kluckhohn value orientation model were explored. The purpose of the following paper is to compare differences in value orientation of the French Canadian children in the public schools with those in a nearby parochial school.

Method of Study

The sample

The original study was done with three third grade classes in three different communities in the Spring of 1972. The study of the parochial school children was done the following Fall with the children in Grade four--the difference in Grade allowing for the start of a new school year. My sample of French Canadian children in the public schools contained thirteen boys and ten girls whose parents were of French Canadian background and who still spoke French, to some extent, at home. The parish class contained five boys and eleven girls of comparable background. Although the sample of French Canadian children in the parish class is numerically smaller, they represent a larger percentage of the total sample in the parish class: that is, sixteen out of thirty (53%) as opposed to twenty-three out of sixty-six (35%).

The Questionnaire

The twenty-two item questionnaire employed in the previous study was again used--and the same format followed; an oral presentation of the stories or examples with instructions for marking an x in the appropriate triangle, circle, or square to correspond to the pupils' choices.

Findings

The children in the parochial school responded to the testing situation in a manner similar to that of the children in the public schools: that is, they had no difficulties answering the questions: most of them did not need to wait for the signal to mark their choices; and they seemed to enjoy doing the project.

There are a number of areas where there is similarity in orientation selections of the children in the public and parochial school systems. As shown in Table one for example, when given the choice between making things--goal orientation--and thinking about things--being orientation, all the groups show orientations towards goals.

TABLE ONE: QUESTION 2

Jimmy likes to spend his time making things. He likes to draw pictures, make airplanes, and build kites. He works very hard to get things finished. And when he finishes making something, he likes to hold it up and look at it. If it is an especially good job, he really feels proud and happy. His brother, Bobby, is quite different. He doesn't like to do any of those things. He likes to think about different things, like what it would be like if he could jump a hundred feet into the air, or what it would be like if he was only two inches tall.

If you like to make things and get them done, like Jimmy does mark an X in the square. If you like to think about different things like Bobby does, put your X in the triangle. If you don't know, or think either way is fine, put your X in the circle.

	Goal orientation (square)	Ambivalence (circle)	Being Orientation (triangle)
Parish School Girls	5	4	2
Public School Girls	5	5	0
Parish School Boys	5	0	0
Public School Boys	8	4	1

In addition as shown in Table Two, all groups show orientations favoring parental guidance and control.

TABLE TWO: QUESTION 7

Some parents are always telling their kids not to do this and not to do that. They believe that this is the only way to make sure that their kids behave themselves. Other parents let their kids do just about what they want to do. Those parents believe that kids will learn to take care of themselves that way.

If you think parents should tell kids not to do things all the time, put an X in the square, if you think parents should let kids do what they want to, put an X in the triangle. If you don't know or think either way, put an X in the circle.

	Parental Discipline (square)	Ambivalence (circle)	Freedom (triangle)
Parish School Girls	7	4	0
Public School Girls	10	0	0
Parish School Boys	4	1	0
Public School Boys	11	1	1

Moreover, in response to Question 12, Table 3, all of the groups show orientational preferences towards planning and preparation.

TABLE THREE: QUESTION 12

Billy, when he starts a picture, gets out all his colors and starts to draw things on his paper right away. If it doesn't turn out the way he wants it to, he gets another piece of paper and starts all over again. Mark doesn't do things that way. Mark likes to sit for a minute and think about the kind of picture he would like to draw and the colors he would like to use. He doesn't start his drawing until he's made up his mind about what's the best way to do it.

If you like to start right in like Billy put your X in the square, if you like to think about it first, like Mark put an X in the triangle. If you don't know, or you think either way is fine, put an X in the circle.

	Spontaneity (square)	Ambivalence (circle)	Planning (triangle)
Parish School Girls	0	1	10
Public School Girls	0	0	10
Parish School Boys	0	0	5
Public School Boys	0	2	11

And, again, we find a similar orientation towards preparation being shown in the response to question 13 (Table 4). There is somewhat more 'present' and 'ambivalent' orientations among the French Canadian boys in the public school system, but almost half did choose future orientation (46%).

TABLE FOUR: QUESTION 13

Jimmy always stays out until the last minute when he's playing at bedtime. He says that tomorrow it might rain and he won't be able to play outdoors. Johnny, who lives next door, is different. He likes to go in a little early, so he can get all his things ready for school the next day before he goes to bed.

If you like to play till the last minute like Jimmy, put an X in the square. If you like to go in early and get things ready for tomorrow, like Johnny, put an X in the triangle. If you don't know or think either way is fine, put an X in the circle.

	Present (square)	Ambivalence (circle)	Future (triangle)
Parish School Girls	2	2	7
Public School Girls	2	0	8
Parish School Boys	0	1	4
Public School Boys	3	4	6

There are also similarities in attitudes towards emotional control and expression, as can be seen in the response to Question 18 (Table 5). They are all strongly oriented to self control.

TABLE FIVE: QUESTION 18

Some kids when they fall down, start to cry right away, but then they feel better right away too. Other kids, when they fall down, try very hard not to cry so that people will say that they are very brave.

If you think its all right to cry when you hurt yourself, put an X in the square. If you think you should hold it in, put an X in the triangle. If you don't know, or you think either way is fine, put an X in the circle.

	Emotional Expression (square)	Ambivalence (circle)	Containment (triangle)
Parish School Girls	1	5	5
Public School Girls	0	5	5
Parish School Boys	0	0	5
Public School Boys	3	1	9

There are some areas, when one divides the group along sexual lines, where one finds similar responses among the members of one sex, but differences in the responses for the other. For example, as in their answers to question three (Table 6) given the choice between independent effort with that of seeking parental advice, both the public school and parochial school boys seemed more responsive to independance.

The percentage of boys in both groups choosing independance is similar--about 60%--although a larger percentage of parish school boys chose parental advice--40% as opposed to 8%, and a large percentage of parish boys were ambivalent--31%. But as seen in Table 7 the difference in responses between the public school girls and the parish school girls is considerably more striking.

TABLE SIX: QUESTION 3

Mary has to do a problem in arithmetic. But she is having a lot of trouble adding things up. She works and works and finally she get the right

answer. Jane, too, is having a problem with arithmetic. But as soon as she sees that she is having trouble, she goes and asks her mother or father for help.

If you like to work on arithmetic problems by yourself, like Mary, put an X in the square. If you like to ask your mother or father for help, put your X in the triangle. If you don't know, or if you think either way is fine, put your X in the circle.

	Independence (square)	Ambivalence (circle)	Parental Advice (triangle)
Parish School Boys	3	0	2
Public School Boys	8	4	1

The public school girls show much stronger orientations towards independent effort than do the parish school girls--the parish school girls show much greater ambivalence to the question.

TABLE SEVEN: QUESTION 3

	Independence	Ambivalence	Parental Advice
Parish School Girls	2	7	2
Public School Girls	7	1	2

On the other hand, when given the choice about planning a party by themselves or having the teacher plan the party in Question 11 (Table Eight) the girls appear to have reversed their roles.

The parish school girls are more strongly oriented towards doing the planning themselves rather than relying upon the teacher; the public school girls, on the other hand, are more ambivalent.

TABLE EIGHT: QUESTION 11

Suppose your teacher said you could have any kind of Valentine's party that you like. Some kids think that the teacher should plan the party because she's given lots of parties and knows the best way to do them. Other kids think that all the kids should help to plan the party because everybody is doing it together and that's the way to really have fun.

If you think the teacher should plan the party, put an X in the square, if you think the kids should plan it, put your X in the triangle. If you don't know, or you think either way is fine put an X in the circle.

	Collectivity	Ambivalence	Lineality
Parish School Girls	7	2	2
Public School Girls	2	5	3

In a more important situation as in Question 4 (Table 9), however, the boys and girls appear to reverse their positions. The girls of both groups leaned towards the teachers doing the choosing:

TABLE NINE: QUESTION 4

Your school is going to have a very special visitor-like the President of the United States. Everybody thinks that one of the children should make a speech welcoming him to the school. But John thinks that the children themselves, should pick the child who is going to make the speech. Barry, however, thinks that the teachers should pick the child who should make the speech.

	Collectivity	Ambivalence	Lineality
Parish School Girls	2	0	9
Public School Girls	1	1	8

On the other hand, as seen in Table Ten the boys' choices are quite different. Here, the parish school boys appear to lean towards doing the choosing themselves whereas the public school boys are much more clearly in favor of letting the teachers make the choices.

	Collectivity	Ambivalence	Lineality
Parish School Boys	3	0	2
Public School Boys	1	0	12

Marcel Rioux in his book, Quebec in Question, indicates that both independence and passivity are part of the historical inheritance of the French Canadian: for the girls, the conflict appears in social events; for the boys, it appears in political roles.

There are some questions where both the boys and girls of the parish school contrast with their public school counterparts. One of the places where this occurs as shown in Question 6 (Table Eleven) is in response to the choice between mothers remaining at home or being allowed to go out to work.

Here the results show an interesting about face: both groups of girls are ambivalent, but the parish school girls seem much more receptive to a career for women than their public school counterparts. On the other hand, the parish school boys appear much more conservative than their public school peers.

TABLE ELEVEN: QUESTION 6

Some kids think that mothers should stay home and take care of their families--do the cooking, cleaning, and washing. That's the most important thing they can do. Other kids think that it doesn't really matter who does the cooking, cleaning, and washing, as long as somebody does them. They think that mothers should be able to go out to work if they can and want to.

If you think mothers should stay home put an X in the square, if you think that mothers can go out to work, put an X in the triangle. If you don't know put an X in the circle.

	Housewife	Ambivalence	Wage Earner
Parish School Girls	0	7	4
Public School Girls	4	4	2
Parish School Boys	4	0	1
Public School Boys	4	1	8

The parish school boys do on the whole, appear to be more conservative than their public school counterparts, but as one can see in Table Twelve, the parish school girls do not.

Here 55% of the parish school girls selected the modern orientation while only 10% of the public school girls did; on the other hand, 60% of the parish school boys chose the traditional orientation while only 39% of the public school boys did.

TABLE TWELVE: QUESTION 1

Susie really loves the old things in her grandmother's house. She really likes the old, old clock that sits on top of the fireplace in her grandmother's living room. When Susie dreams about the house she is going to have when she grows up, she likes to dream about having that old, old clock on top of her fireplace in her house. Susie's sister, Vicky, thinks differently. She has no interest at all in any of her grandmother's things. To her, they are just old-fashioned things. When Vicky dreams about the house she is going to have when she grows up, she dreams about having brand new furniture and the latest kind of stove and refrigerator.

What do you think about old things? Do you like them like Susie does, or do you like only new things like Vicky does? If you think like Susie, put your X in the square, if you think like Vicky, put your X in the triangle, if you don't know or think either way is fine, put your X in the circle.

	Traditional (square)	Ambivalence (circle)	Modern (triangle)
Parish School Girls	4	1	6
Public School Girls	5	4	1
Parish School Boys	3	2	0
Public School Boys	5	4	4

We find the same kinds of considerations in the response to question 9 (Table Thirteen) in dealing with traditional home remedies or modern medicine; although the parish and public school girls are closer together.

Again, the parish boys seem much more conservative than their public school counterparts; the differences between the parish and public school girls are slight.

TABLE THIRTEEN: QUESTION 9

Billy thinks his grandmother knows just what to do about a cold. She gives him lots of juice and puts him to bed with lots of blankets. His brother, Peter, doesn't believe that his grandmother really knows anything about what to do for a cold. He says when you have a cold you should go to the doctor and he can give you some pills or medicine that will really help.

If you think Billy's grandmother has the best way to help, put an X in the square. If you think pills or medicines will help put an X in the triangle. If you don't know or think either way will help, put an X in the circle.

	Folk Medicine (square)	Ambivalence (circle)	Modern Medicine (triangle)
Parish School Girls	3	7	1
Public School Girls	2	6	2
Parish School Boys	3	1	1
Public School Boys	1	5	7

Conclusions

The number of children of similar French Canadian background were limited; thus the results can only appear as suggestive rather than conclusive. This is especially true of the parochial school boys--numbering only five.

At any rate, all of the Franco-American groups showed similarities in their choices on certain questions: that is, they appeared to like to have definite goals, plan before acting, and be prepared. They all preferred parental guidance and control in matters involving discipline. And, they preferred to keep their emotions under control rather than allowing them to be expressed in times of stress.

There were, however, some differences between the responses of the children in the two school systems. Some of those differences could be seen only in terms of sexual dichotomies. On the question of homework, the public school Franco-American girls seemed to be more independent than the parish school Franco-American girls. On the other hand, the parish school girls seemed to approve of planning a party themselves rather than letting the teacher do it for them, while the public school girls were more ambivalent. And yet, when it came to a question of important decision making, the parish school Franco-American boys showed a greater interest in letting the children rather than the teachers decide than did either the public school boys, parish or public school girls. Here, there seems to be a male-female difference between politics and social events--both the parish school Franco-American boys and girls showing greater interest in peer group collective action in their respective areas of interest.

In some ways the parish school Franco-American girls appear to be more modern than their public school counterparts: they are more receptive to their mothers having careers and less interested in traditions. On the other hand, the parish school Franco-American boys seem more conservative than their public school counterparts: they are less receptive to career oriented mothers; more receptive to traditions than the public school boys; and more willing to accept traditional folk remedies than are the public school boys.

Thus, there appear to be different rates of acculturation reflected in these groups. All of the groups tend to be more conservative than their Anglo American peers, but on some questions the parish school Franco-American girls,

unexpectedly, appear to be more modern than their public school counterparts; on the other hand, the parish school boys are definitely more traditional than their contemporaries in the public schools. Further studies of social, economic and demographic kinds need to be done to put this apparent abberation in its proper perspective.

Selected Bibliography

Anlersen, Elin. We Americans: A Study of Cleavage in an American City.
1937 Cambridge: University Press

Collise, Colette. 'Cultural Orientations: Marriages between French and
1971 English Canadians' Minority Canadians. Vol. 2 Edited by Jean Leonard Elliot. Scarborough, Ontario: Prentice Hall of Canada. P. 191-206.

Falardeau, Jean Charles. 'The Role and Importance of the Church in French
1968 Canada" Canada: A Sociological Perspective.

Garique, Phillppe. 'The French Canadian Family. Canadian Society: Sociological Perspective. 3rd Edition. Edited by Bernard R. Blisher:
1963 Toronto: MacMillan of Canada. P. 151-166.

Gerin, Leon. 'The French Canadian Family: Its Strengths and Weaknesses'
French Canadian Society. Edited by Marcel Rioux and Yves Martin. Toronto: McClelland and Stewart, 1964. P. 32-57.

Hess, Robert D. and Judith Torney. The Development of Political Attitudes
1968 in Children. New York: Anchor

Kluckhohn, Clyde. 'Towards a Comparison of Value in Different Cultures' The
1956 State of The Social Sciences. Leonard D. White Ed. Chicago: University of Chicago Press. P. 116-32.

Kluckhohn, Florence Variations in Value Orientations. Evanston, Ill., Row,
and Fred Petersen and Co.
Strodtbeck
1961

Lambert, Wallace E. 'What are they Like, These Canadians' Social Stratification:
1973 Canada. Edited by James E. Curtis and William G. Scott. Scarborough, Ontario: Prentice Hall of Canada 233-248.

Richer, Stephen and 'Culture, Cognition, and English French Competition' in
Pierre Laporte. Minority Canadians. Vol. w. Jean Leonard Elliot. Ed.
1964 Scarborough, Ontario, Prentice Hall of Canada. P. 141-156.

Rosen, Bernard C. 'Race, Ethnicity and the Achievement Syndrone" American
Feb. 1959 Sociological Review. Vol. 24., No. 1. P. 47-60.

Salzmann, Zdenek. A Contribution to the Study of Value Orientations Among the
1970 Czechs and Slovaks. Research Report No. 4. Department of Anthropology, University of Massachusetts at Amherst.

Woolfson, Peter. "Value Orientations of French Canadian and Anglo-American
Nov. 1972 Children in Three Northeastern Vermont Communities. Toronto: American Anthropological Association Annual Meetings.